
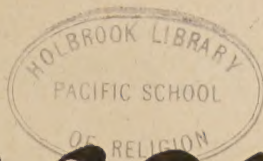


JULY 1950

 BIBLE
SOCIETY



Record

Philippine Jubilee Number



These men are Moros, living on the Island of Mindanao,
Philippine Islands

A Log of the Philippines Agency

1899—Established in Manila. Wrote Rev. Jay C. Goodrich, the first Agent, "Indeed, it is hard to find a respectable place to stop in the city, so many are the adventurers and whiskey people."

1905—A Methodist mission superintendent wrote, "Wherever I go, up and down the Philippines, I find that the colporteur of the Bible Society has preceded me. . . . We are invited where souls have had some light . . . and are craving more!"

1906—The whole Bible appeared in the Tagalog language, spoken in Manila and surrounding areas. J. L. McLaughlin began his work as Agent. He wrote of the fanatical friars, "They move heaven and earth to block our labors, though they raise not a voice against sin nor in favor of righteousness."

1909—The whole Bible in Ilocano appeared.

1910—Distribution: 62,388.

1914—The whole Bible in Bicol appeared.

1915—The whole Bible in Panayan appeared.

1917—The whole Bible in Pampangan appeared.

1918—The British and Foreign Bible Society took over all the work in Korea, and the American Bible Society all the work in the Philippines. The Bible House, built by the British Society in 1912, became and still is the center of the work.

1920—Distribution: 7,113 Bibles, 12,153 Testaments, 92,915 Portions; total, 112,181.

1921—Dr. McLaughlin was succeeded by Rev. G. Bruce Cameron as the Society's Agent.

1923—The earthquake in Japan destroyed the printing plant in Yokohama, where the Philippine Scriptures were printed. The destruction of plates spurred the program of revision so badly needed in most of the languages. Publishing thereafter was done in Manila. In 1926 Mr. Cameron wrote: "We are completely stocked in all our dialects in Bibles, Testaments and Portions. We have plates, or the metal, to reprint whenever necessary."

1930—Distribution: 6,713 Bibles, 13,315 Testaments, 138,039 Portions; total, 158,067.

1931—Mr. Cameron was succeeded by Mr. E. K. Higdon on a part-time basis.

1934—Mr. W. H. Fonger became Secretary.

1937—The whole Bible appeared in the Samare language.

1940—Distribution: Bibles 10,564; Testaments 7,800; Portions 57,344; total, 75,711.

1942—When the Japanese entered Manila they closed all bookstores, but in April they permitted certain ones including the Bible House, to open again. It remained open during the war, save for a few months in 1942 though Mr. Fonger and his family were interned in prison camp. Though the Bible House was well stocked when the Japanese took over, there is no record of its circulation in the war years. It was probably limited to the languages spoken on the Island of Luzon.

1945—In February and March heavy shelling gutted the Bible House, but there was only one large shell-hole. The warehouse building at the rear was also damaged but not the printing plates stored in it. These were later removed and shipped to New York for printing.

1947—Permanent rehabilitation was begun and "the last slap of the paint-brush" was made in February 1948. In his report for 1948 Mr. Fonger wrote, "The distribution of whole Bibles, totaling 25,810, is the largest on record for this Agency. It would have been larger if we had had more books. . . . The youth, the students are reading the Scriptures in ever-increasing numbers."

1949—Distribution: Bibles, 21,394; Testaments, 7,450; Portions, 26,676; total, 55,522.

Total distribution 1899-1949: 4,409,182 volumes.

1950—The business year of the Philippines Agency commences November 1. The distribution for the first half of the current year, ending April 30, was 10,590 Bibles, 3,900 Testaments, 26,400 Portions—a total of 40,940 volumes. In his letter transmitting these figures Secretary Fonger says, "You see, we stand a good chance of going well over last year's total of 55,180. We deal in twelve languages with fairly large numbers, with fewer books sold in five others. . . . When I received the last shipment of Ilocano Bibles I got 3,000, thinking that they would last until the end of this year. But I have already had to send for another order, they are going so fast."

The Manila Bible House in 1945



And in 1949



Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 95 JULY • 1950 NUMBER 6

Building a Nation on the Gospel

FOR the last five years we have lived in a wonderful, even if somewhat terrifying, new kind of world. Among its wonders are those of new nations being born into freedom. Chief among these, possibly, are Israel, Japan and the Philippines.

This year the Christian people of the Philippines are celebrating fifty years of mission work dating from the months just following the occupation of the islands by the United States. Their preparation for freedom is in no small measure due to this half century of Protestant missions, with their schools, colleges, hospitals and churches.

Evangelical mission work has never succeeded where the people have not had the Scriptures in their native tongue. At this point mission work in the Philippines has presented from the beginning a staggering problem, for there are so many languages used by the people of the various Islands. The problem is aggravated by the fact that the rules of spelling and grammar are undetermined. This fact has necessitated the making of more or less tentative translations, especially through the earlier years. The labors of the scores of translators, both missionaries and their Filipino associates, must be listed as one of the most grueling and heroic of the missionary tasks of the half century.

By 1917 the whole Bible had been translated and published in seven languages—the Bicol, Cebuan, Ilocano, Pampangan, Pangasinan, Tagalog and Tausug. In 1937 the Samareño was added to the list. They all had had Gospels, and all but one the whole New Testament, from the first decade of the century. But many of these earlier Portions were badly in need of revision. At present there are Gospel portions in eight other languages—the Cuyono, Ibanag, Iloiloano, Maguindanao, Manobo, Maranaw, Subanon and Zambali. When it is recalled that in the case of most of these sixteen translations the missionaries had to start with a language that had first to be reduced to writing and that they had to teach their converts to read it, one gets a glimpse of the colossal task that confronted them.

Throughout all these early years, with the substantial help of the British and Foreign Bible Society, who worked in the Islands until 1918, the American Bible Society has borne the expense, running into hundreds of thousands of dollars, in aiding the translators, checking their manuscripts, publishing the books and actively engaging in their distribution.

In all this work lies one of the clearest illustrations afforded in all the history of the spread of Christianity of how the foundations of the Gospel are successfully laid in a non-Christian land. No amount of money could have done it. Such work requires the sacrificial service of consecrated men and women who will go and live with the people, share their daily problems, love and serve them, while with infinite patience they grasp the genius of their language. Then, after many months of toil sometimes stretching into years, they are at last able to put into the people's hands the Scriptures in their own tongue, wherein they may hear the mighty works of God and begin to live by His spirit.

Fifty years ago the Filipino people were fiercely resisting their new conquerors from America, which was natural. Eight years ago, when the opportunity presented itself for them to wrest their fortunes from Western dominance and join with their Asiatic cousins under the leadership of Japan, the Filipinos walked the death march in Bataan and saw their cities fall in ruins rather than break their ties with the United States. There were many reasons for this shift of sentiment in forty-two years, but none reaches deeper into the life of the Filipino than the loving labor of the missionary who taught him to read his own language, gave him God's Word in his various dialects and supplied him with almost five million copies of that Word.

In their native Scriptures thousands of Filipinos, and among them many leaders in their nation's life, discovered that which satisfies the longings of every human heart, and most of all, the mystery of that bondage to their Saviour, Jesus Christ, in whose freedom men are truly free.

Listening to Luke in Their Own Tongue—

And other experiences out of the Life and Work of a Busy Missionary who labors among People speaking many of the Languages used in the Philippines

BY ROBERT R. HESS

WOULD you like to see the Bible at work in this land? Our mission station is located at Zamboanga City on the southwestern tip of Mindanao Island. My wife and I teach in the Ebenezer Bible Institute seven months of the year. Last year eighty-three Filipinos from sixteen different language groups were in training as pastors, Bible women and Sunday-school teachers in this school. At one unique chapel service which we conducted, John 3:16 was quoted in eighteen different languages—the sixteen local “dialects,” plus Chinese; and then in unison everyone quoted that blessed Scripture in English. The American Bible Society has given the Word to many of these dialects.

On Sunday afternoons two Bible Institute students, a lay preacher and a missionary conduct a service for the prisoners at the San Ramon Penal Farm, twenty-two kilometers from Zamboanga City. On some occasions the missionary gives a Gospel message in English which is translated into Tagalog, Cebuano and Ilocano by the respective assistants in the service. The men take real interest in Scripture memorizing contests. Six members of this Sunday school were baptized recently and given Bibles provided by the American Bible Society. I wish you could see the joy in the faces of the men who receive a copy of the precious Word of God in their own tongue. Their continued interest is shown by faithful attendance at services and in the study of assigned Bible lessons and memory verses. At the Christmas program conducted at the prison four men recited Bible verses in the four languages used in the weekly classes. Effort is being put forth to show these men that the Bible is “the Book to Live By.”

Come with us now for a day and night, by boat up the coast to Lapuyan, Margosatubig, where a short-term Bible school of one month is being conducted among the Subanun of Zamboanga Province. Thirty lay preachers have come together to study the Word in Subanun and English under the instruction of Filipino Christian leaders and American missionaries.

The daytime classes are attended by the delegates only, but in the evening the people gather from miles around. Some walk two and three hours to reach the service and then return to their homes when it is over.



Mr. Hess, right, hands a Testament to a prisoner at the Ramon Penal Colony. All in the picture are converts

It was discovered that many of the people had not availed themselves of the Subanun Gospel According to Luke, which had recently been published by the American Bible Society. Some had said, “We cannot read and are too old to learn; let the young people read.” Some of the young people can read English but do not bother to interpret what they read into Subanun for the illiterate. Someone suggested having a Bible-reading contest during the short-term Bible school. The purpose was threefold: to interest those

who could read in purchasing a copy of the Subanun Gospel, to inspire the reader to read the Gospel, and to increase the knowledge of the Gospel of Luke among the people.

At an evening service the contest was inaugurated. During the first ten days more than seventy-five Gospels were sold. Each evening a report was made by the interested readers as to how many they had read to, since the previous evening service. Then the leader asked questions of those who had listened to the selected Portion. It was surprising to note how the illiterates acquired an understanding of the Word and were able to reply correctly to the questions asked. Then a reader read an entire chapter of Luke's Gospel. The entire Gospel was read through during the short-term Bible school at the rate of one chapter an evening. An evangelistic sermon was then preached, and souls were pointed to Him who is “the way, the truth, and the life.” At least fifty came to Christ during the meetings, and ten have dedicated their lives to full-time Christian service as the Lord should open the way.

Literally hundreds of Bibles and New Testaments are distributed through our offices in Zamboanga. We are amazed at the varied dialects for which we have call here.

May I reiterate the urgent need for the Ilongo Bible. Mindanao is not an Ilongo area, but our students using that language keep asking, "When will the Ilongo Bible be completed?" Tell the friends in America that the need is imperative.

As you at home appeal for funds and carry on the daily routine of office and church work, we are privileged to see the Word at work in the primitive areas.

Thus we are laborers together.

Keeping the Old Book New

A Brief Rehearsal of the Vicissitudes and the Victories that have marked the work of Revising the Bible in Panayan, spoken by a Million People in the Philippine Commonwealth

BY J. T. VAFLOR

THEES worrd *nagpanganak* ees noot the correck translation of 'begat,' pointed out Mr. Araneta in his strong Spanish accent. "I have noteesed thees long time before," he continued. "*Nagpanganak*," he further explained, "meens first, 'to give birth'; second, 'to act as a godfather or godmother.' Thees worrd gives a funny, almost vulgar and wrong picture about Abraham."

The point was well taken. We all agreed with the old pastor. We, too, were aware of the serious error. But the real difficulty came when we were looking for the right word. The main cause of the problem is

that we do not have a verb in the dialect that is as comprehensive in its meaning as *get* is in English. However, after considerable discussion the difficulty was finally resolved. We decided to use a substantive showing Abraham's relation to his son, Isaac. Thus part of Matt. 23:2 reads, in its revised form, "Si Abraham *amay ni* Isaac." ("Abraham was the father of Isaac.") The old text reads, "Si Abraham *nagpanganak* ay Isaac." (Literally, "Abraham gave birth to" or "acted as godfather of Isaac.")

Such was the interesting beginning of the regular revision of the Panayan Bible which took place in June of 1938. Mr. Fonger, the Executive Secretary of the American Bible Society Agency in the Philippines, stayed with the committee for a few days when the work was started. He guided us in the intricate ways of revision, to which all of us

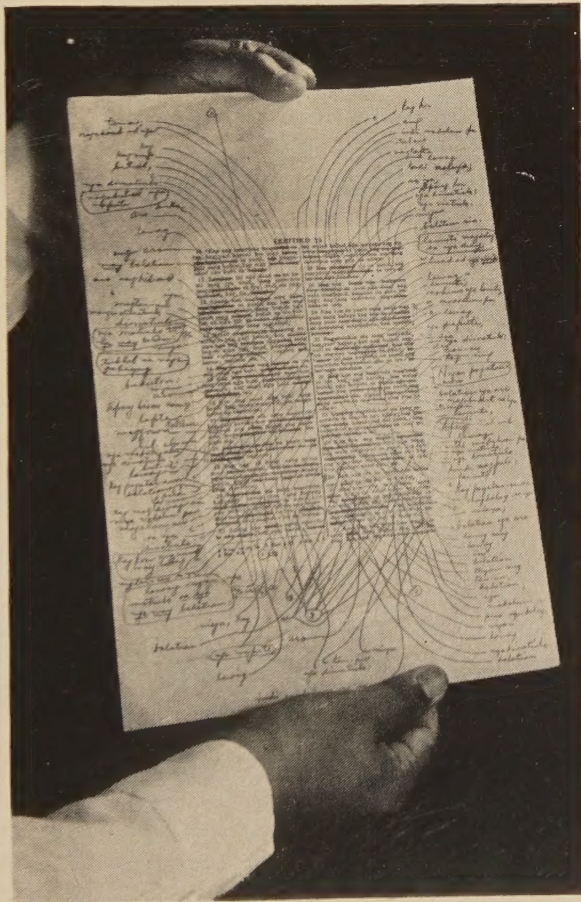
were novices. His experience with the other revision committees in the Islands had made him familiar with all these things. He kept in constant touch with us either by correspondence or in person until the whole task was finished.

The members of the Revision Committee were men differing in educational and religious training. Rev. S. S. Feldmann, our fatherly chairman, was a graduate of the Colgate Rochester Divinity School in America. His twelve fruitful years in the Philippines as a missionary among the Western Visayans made him thoroughly qualified to be our head. He

helped us greatly in making clear and accurate the translation and revision of the texts by his knowledge of the Greek and Hebrew languages. He was excellent in his German, which made Luther's Bible one of our valued references. His grasp of Spanish and the Ilongo dialect enabled him to participate fully in all phases of our work.

Rev. Pascual Araneta, the oldest member of the committee, came from the old Spanish school, but by his long contact with the early missionaries he had learned to write and speak English. He was one of our oldest pastors and had long been associated with that eminent scholar, Dr. A. E. Bigelow, in making the Visayan Grammar and Dictionary. He also aided in the early corrections of the Panayan Bible. Death cut short his work with us. His passing was an incalculable loss.

Pity the typist who must copy this corrected page of the Panayan Old Testament



Rev. Iniego Delariman took his place on the committee. This new member was a senior student in the College of Theology of Central Philippine College and an experienced pastor as well. Rev. Melquiades Galila was a graduate of the Iloilo Doane Evangelistic Institute, who became later a pastor and teacher in the same institution. He was a reverent Bible student. We called him the "walking concordance and Bible commentary." After several months of work with us he was relieved by Rev. Zacarias Dayot,



The Panayan Revision Committee at work at Iloilo. Left to right Rev. Roque Cabiles, Iniego Delariman, Rev. J. T. Howard, Rev. Jesus Vafior, Rev. Restituto Ortigas

another brilliant Bible student. He was a graduate of the Manila Doane Evangelistic Institute. The last member of the committee is the author of this article, a graduate of the College of Theology of Central Philippine College, pastor and Bible teacher for a good number of years.

Work incessantly went on for five hours in the morning and three hours in the afternoon. We had what we called a few minutes' respite in the afternoons, when Mrs. Feldmann would bring some light refreshments. But even during these moments study and discussion continued. The work was rather hard on the eyes of the men. Some months later the Society bought eyeglasses for the three Filipino members of the committee. Aside from the much-welcomed *merienda* (very light meal in mid-afternoon), the timely and telling humor of the chairman relieved us from drudgery. The seasons of silent prayer were always a means of gaining new strength and inspiration. After these prayer periods everything about the work glowed with beauty and meaning.

The American Bible Society laid down the American Revised Standard Version as the basis of the new revision. With this as a basis, one would surprisingly find very many corrections in the old Panayan Version which were based upon the King James. A friend who one day came to our office saw the corrections in the old manuscripts and exclaimed, "Why, you are making a new book!" He was not far from the truth, but not altogether right either. We were simply keeping the same "Old Book" new.

The committee dealt with a great number of errors such as misspelled words, omitted words and phrases, wrong punctuation marks, erroneous grammatical construction of sentences, tenses of verbs, mistranslation and a host of others.

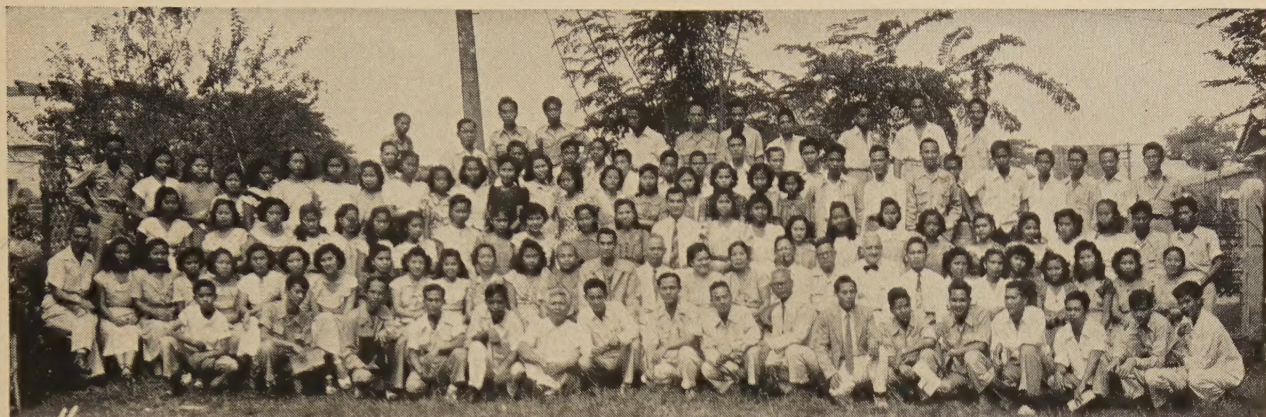
The tremendous task was at last completed in August of 1941, a little more than four months before the Japanese bombed Manila. The finished New Testament manuscripts were immediately sent to Mr. Fonger in Manila with the suggestion that they be sent as soon as possible to New York because of the impending war. We learned a few days later that they had already been sent to the United States. Then came the war. The Philippines fell into the hands of the enemy. In the heavy fighting that took place in the city of Manila the Bible House was destroyed together with its precious contents. Mr. Fonger and his family were confined in the enemy's concentration camp. There followed three difficult years of occupation of the country by the Japanese.

In 1945 came liberation. During the period of rehabilitation it was discovered that only the New Testament revised manuscript had been sent to the American Bible Society office in New York. The Old Testament manuscript never got through. I remember clearly that we helped Mr. Feldmann bind the two copies of manuscripts which were to be sent to Mr. Fonger. The third copy was left in the library of Central Philippine College, which was also totally destroyed by the Japanese in the early days of the Occupation. What a great loss!

However, the American Bible Society did not give up. It started again the revision of the Old Testament in January of this year (1950). Two members of the former group are members of the new committee. The Dean of the College of Theology of Central Philippine College, Rev. Joseph Howard, is the chairman of the new committee. At the writing of these paragraphs the revision of the Book of Numbers is almost finished.

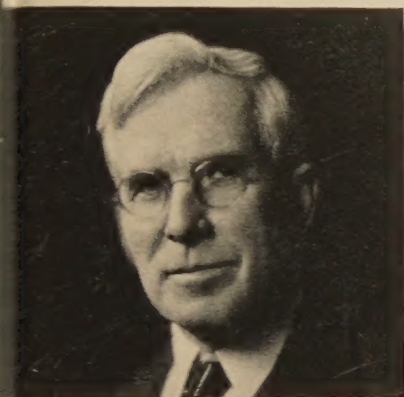
This revised Panayan Bible will be a signal contribution of the American Bible Society to the cause of evangelical Christianity in the Philippines. It will minister directly to about one hundred thousand people in the whole archipelago who speak the Panayan dialect. It may be revised again after another half century. No one can tell how many more thousands will be blessed by it until that time. I recall distinctly what our chairman said when the former revision was finished, and after he thanked God for His goodness and mercy while guiding and strengthening him in His work until the end. He said: "Your children, children and a host of other people in after years will thank you for this Book, for from it they shall 'take the water of life freely.' " We disbanded with a deep feeling of joy in our hearts, but deeper still, with a feeling of humility, knowing that God has called us to do that part in His great plan of building His Kingdom by keeping the "Old Book" new.

The Philippines Agency in Pictures

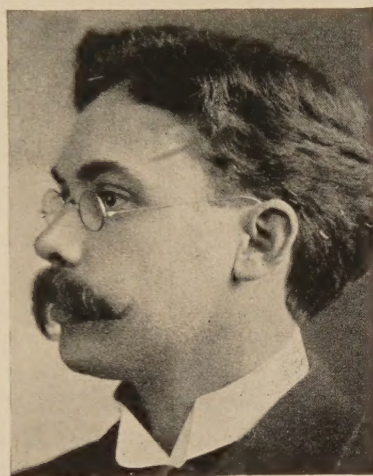


Secretary Fonger is a natural leader of young people. He was the principal speaker at this Methodist Youth Fellowship in the South Tarlac District, where the Pampangan language is spoken. He is in second row from front, ninth from right, wearing bow tie

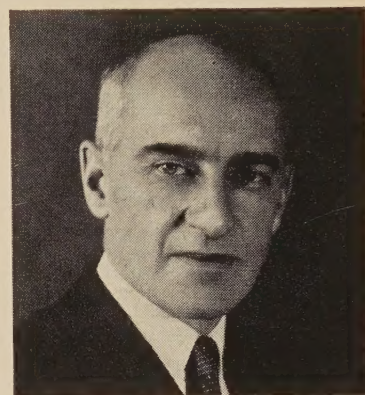
THEY CARRIED THE WORK THROUGH THE FIFTY YEARS



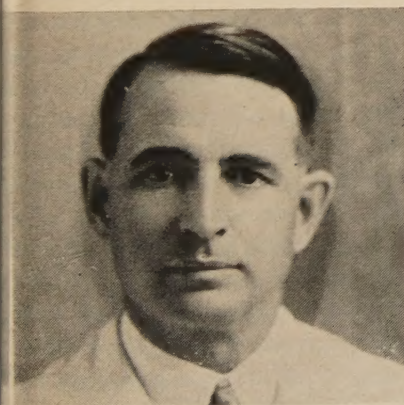
J. L. McLaughlin—1906-1920



J. C. Goodrich—1899-1905



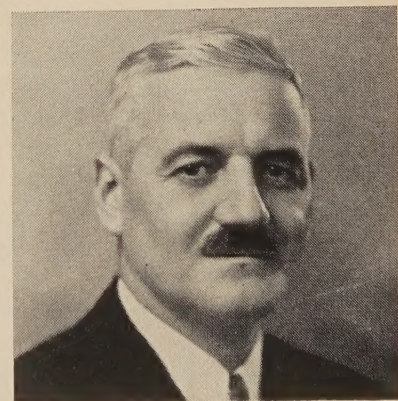
G. B. Cameron—1921-1932



E. K. Higdon—1932-1934



Rev. Eusebio Quebral, Assistant at Manila Bible House, displays Scriptures at Church Conference



W. H. Fonger—1934-

Prospecting for Power at Hungry Horse Dam

The Secretary of the Rocky Mountain District organizes the Neighborhood Churches for generating the Power of the Word among the newcomers to a new community

BY RICHARD E. WEST

"THE DESERT shall rejoice, and blossom as the rose." On millions of acres of land the Reclamation Bureau of our Government has literally brought this prophecy to fulfillment.

One of the many projects of the bureau is the Hungry Horse Dam near Columbia Falls, Montana. When completed it will be the second highest and fourth largest in the world. Designed to trap run-off

their Bibles and in identifying themselves with the church of their choice. Opportunity was given for those without them to secure Bibles.

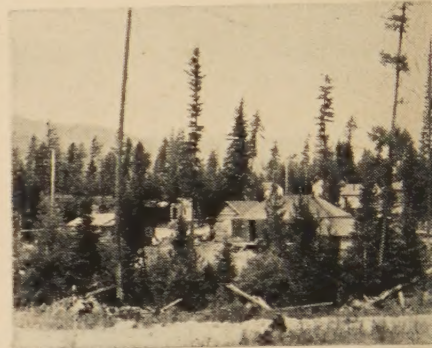
The one chosen to do the calling was the Society veteran, Rev. Frederic Bruckmann. Nowhere could a better person have been found. With years of experience behind him, Mr. Bruckmann went at his sprightly gait from door to door with a twinkle in his



Mr. Bruckmann, left, and the Baptist, Lutheran and Methodist pastors lay their plans



Mr. Bruckmann commends the Scriptures to a housewife



A sector of the tent, trailer and temporary housing area of Hungry Horse Dam

water during the spring season, the dam will furnish water for power and the reclamation of arid lands.

The bureau provides well for the regular workers on the project, furnishing homes, recreational, educational and religious facilities. But, as always, there are many people who swarm to such projects, hoping for work or opening small businesses to serve the growing population. In addition, there are the parasites who seek to rake in the surplus money by catering to the vices of men. The inevitable result is overcrowding, shack and trailer areas, and little provision for the spiritual or educational needs of the people.

A number of Church groups have seen the growing need for services in the Hungry Horse area. Most of these have churches in adjacent areas. All who are working for the spiritual welfare of the people have discovered how difficult it is to get close to the people and interest them in the church. The American Bible Society has been able to give valuable assistance to all these groups who are seeking to serve the people scattered over the project.

The District Secretary called together the pastors of churches in the surrounding area. A plan of action was outlined and a local committee named to supervise the work. The Society furnished a worker, and calls were made from door to door through the entire area. Scripture portions were left at every home, accompanied by a complete list of the churches and their services. Everyone was urged to join in reading

eye. He went to 2,129 doors. On these calls he distributed 2,211 Portions, 327 New Testaments and 164 Bibles.

The District Secretary received letters from pastors, expressing their belief in the value of the work and their appreciation for Mr. Bruckmann's reliability. Perhaps even more important were the comments from people who received the calls.

"It is good to know that we never get beyond the concern of the church, wherever we move," wrote one person.

Another said, "I hadn't given serious thought to my children's spiritual life. I want a Bible for each of them, and I'll get them in Sunday school at once."

What of the others? The majority made no comment. Many will throw away the Scripture portions placed in their hands. Others will read it and find their souls nourished, and perhaps reclaimed, even as the Government is reclaiming the land. Others will begin attending church, and its influence will bring that reclamation to pass. There is no measuring stick that can chart the total success of such a venture, but the response of the few that is known has convinced the workers that it was supremely worth while.

When the dam is completed and the great electric lines carry power away from Hungry Horse to the more populous centers, it is our firm conviction that the churches will have generated in the hearts of many people, still living there, the power of the Word.

A Book in a Bag of Beans

Still another story of how God speaks directly from His Word. The editors are indebted to the "World Dominion and The World Today" of London for permission to reprint the article. The writer, a missionary of the United Church of Canada, is Secretary of the Angola Evangelical Alliance

BY J. T. TUCKER

THE war drums which beat in Europe during the First World War found an echo in Angola, Portuguese West Africa. In 1915 Germans from Southwest Africa invaded Angola. The Portuguese prepared an army to expel the invaders.

They had impressed African carriers to take supplies south to the troops, and hundreds of them left Huambo, each with his load. Among these carriers was a youth named Samusili, who hailed from a village called Kamapenda in Lower Sambo. He shouldered his box and went off southwards. To his relief he was told, after he had marched a few days, that the war was over and that he might return with his load to Huambo. Thoughts of his beloved village filled his mind, but great was his disappointment when a labor recruiter informed him that he had to go to São Thomé. São Thomé is the famous cocoa and coffee-producing island on the Equator in the Gulf of Guinea, 300 miles from the African coast and a thousand miles north from Samusili's home in the highlands of Angola. At that time "São Thomé" was a synonym among Africans for death, destruction and inferno.

Thrown into a railway freight wagon at Huambo, Samusili, with others, was sent to the coast *en route* to the cocoa island. At Lobito all were placed aboard a steamer, and in due course they arrived in São Thomé. There Samusili was assigned to one of the numerous *rocas* (cocoa and coffee plantations) and set to work. He bewailed his lot. He remembered Kamapenda, his village, and his own folk.

One day a new worker arrived. He told Samusili about a new way of life. He mentioned the name *Yesu* (Jesus), of which Samusili had hitherto not heard. He told him there was a good book which had pleasant but piercing words, words which reached the heart. The sower of the seed was soon transferred to another *roca*, leaving Samusili to his thoughts. He said longingly: "Oh that I had a book, that book, to read!" He had picked up from his friend what he called ABCD.

Then it happened. As Samusili was working in the barn, emptying bags of beans from Angola into a large bin, to his astonished delight a book fell out. Samusili snatched it up and later carried it to his sleeping quarters; the longed-for book had appeared. On its cover he recognized eight letters OVIKANDA (i.e., Epistles). Inside the book the same word was

printed, and at the bottom of the page: Bates Memorial Press, Kamundongo.

Samusili began to look into the book. He recognized that it was in his own Umbundu language. Some of the words were hard and the sense was obscure. However, he persevered with his reading, spelling out letter by letter; and soon he recognized that this book dealt with things different from those people usually speak about. He saw the words *Ondaka Yiwa* (the Good Word) and *eyovo* (salvation); he had actually after many days reached Romans 1:16—quite an accomplishment. Samusili, in recounting what follows, said: "I felt that God had spoken to me and that He had given me a new heart."

At this juncture an interpreter came to help him. A Christian called Chitumba, from Chilessso, an American Board station in Angola, had arrived in São Thomé on contract labor and was later joined by another Christian from Malange from the Methodist Mission. These three met regularly for prayer.

The interpreters were soon transferred to another *roca* and Samusili was left alone. His knowledge was small, but he did not remain silent or idle. Calling the other workers together in the shed after the day's work was done, he told them what he had found. Great rejoicing followed. Everyone wanted to be able to read the book; all desired to learn to write. "There were a hundred of them," says Samusili. But how teach them? It was agreed that they should save up their pennies and buy paper and pencils. Samusili wrote scores of "first lessons ABCD"—magic letters to those Africans. Small beginnings; but who hath despised the day of small things? Texts from the Epistles and hymns he had learned from his helpers were then written out and distributed.

The plantation manager got wind of what was going on and one night he raided the school. Paper and pencils were burned. Samusili, the audacious leader, was flogged and put in irons. Recounting the story, Samusili said: "They couldn't bind the truth of God with irons, as when my fellow workers came to see me and to ask about me, I told them about the Good Word and what it all meant, since God had spoken to me." Liberty from irons came at length, and the preaching started again and the school also. But here a severe trial overtook Samusili—his first definite convert was killed by a falling tree during a storm.

The manager again threatened Samusili and for-

bade any more singing, reading or teaching; but love finds a way to service. Samusili bored a hole through the wooden wall of the shed so that he could see when the manager had gone to sleep, whereupon school began and continued until midnight, Samusili staying up until three o'clock to correct papers! Again his work was discovered, and he was so beaten with the *palmatorio* that his hands swelled, to such an extent that he couldn't work. But his pupils did his share of work for him. Day after day he was beaten until it seemed that flesh and blood could stand no more. Then the manager went away to his home country.

Asked what he preached to his fellow contract laborers, Samusili told the writer: "I preached, saying: Have faith in God, believe in Christ. Steal not nor tell lies. No brewing of intoxicants on the sly. No eating your master's food. No shirking in your work. No swearing or evil speaking. . . ."

Not noxious doctrine, regarded from any standpoint!

To this day numerous converts of Samusili are still to be found in the island of São Thomé and in Angola. He himself, however, declined to avail himself of the opportunity of returning to Kamapenda, his native village in Angola. When asked how he could overcome the intense African desire to return to his native land and to his own folk, he quietly said: "Here in São Thomé I found Christ; here I remain for the rest of my life to help others to know Him."

The question will be asked: how came the book to

be in the bag of beans? This is uncertain, but it was probably something like this. An Angolan Christian going to a rally in his district took with him his wife and small family. The woman carried a basket of beans on her head to barter for a cloth to wear at the rally. The man went ahead, keeping guard along the path. As the simple caravan wended its way through the bush, the book *Ovikanda*, which had been placed on the basket of beans when they left home, began to sink into the beans. At the trader's store, in a moment of forgetfulness, the book was poured into the bag along with the beans. That bag of beans was forwarded in the first place to a railway center, and thence dispatched to the coast at Lobito for transshipment to São Thomé, along with hundreds of other bags. In São Thomé the bag was assigned to a particular *roca*, where Samusili was working (and longing for a book!), and he happened to be the one who opened that bag. . . .

The Christian couple in the Angola Highlands lost their book—but what a find Samusili had, and what use he made of it!

"Where is that copy of the *Ovikanda*—the book found in the bag of beans?" Samusili was asked. "Where is it?" he replied. "The leaves of it fell in pieces with constant use, and the book is no more except (he added) it is in our hearts."

Samusili is a pillar of the church in São Thomé and with wife and family he is happy that someone lost a book which later fell into his hands.

"Learning a Foreign Language"

This is the title of a textbook recently written by Secretary Eugene A. Nida for the Personnel Committee of the Foreign Missions Conference. It is here fascinatingly reviewed by the Society's Librarian

BY MARGARET T. HILLS

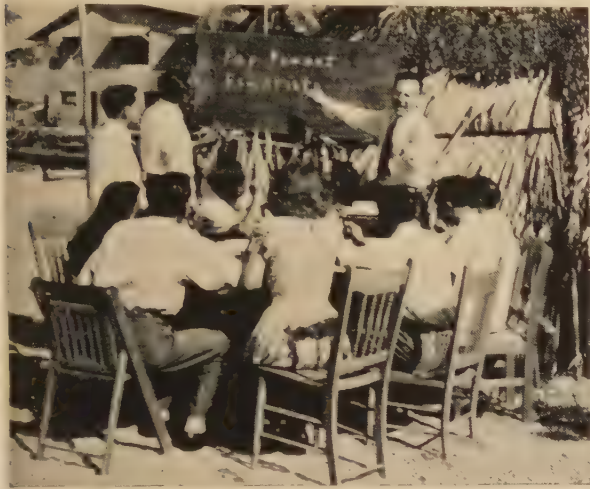
AFTER months, maybe years, of training and weeks of packing and preparation, full of zeal and enthusiasm, a new missionary finally arrives among the people of his appointed field, only to be overwhelmed by their odd costumes, their queer and even offensive customs, but most of all by the deluge of completely meaningless sound comprising their speech. In those first days the missionary may say to himself: "How can I ever establish a point of contact, ever penetrate beneath the masks of these people to carry God's precious message to their hearts?"

Maybe he gets an interpreter. With his help the missionary may try to tell his new friends, let us say, about the message of John 3:16 and "the only begotten Son," only to learn later that the interpreter has made him speak of "God's only forgotten son"!

Or perhaps our new missionary considers himself somewhat of a linguist, equipped to pick up the language readily, basing his investigations on what he has learned of other languages in school. After building up what he considers to be a fair mastery of the language he asks a villager, after church one day, how he enjoyed the preaching. The man answers, "I do not understand English," or he tells someone else that the missionary's language hurts his ears!

But suppose the missionary approaches the matter humbly and earnestly, with no preconceptions, applying all he has learned in the best linguistic course available. He will still find the most peculiar thing happening in "his" language. There may be baffling similarity between 'l' and 'r', and he may be puzzled for months trying to decide whether or not there is

ly two meaningfully different sounds, or whether the apparent difference is governed by neighboring sounds.—Are there tones? A speaker seems to say 'na' when he is talking about his own name and about a hole in a tree! The missionary finally discovers that the tones of the vowels are different in the two otherwise similar words. Or, as in the Mazateco language, spoken in Mexico, one can make the word 'te' mean 'he will dance', 'he dances', 'I dance', 'ade', or 'ten', all depending on variations in tone in the pronouncing of these two little letters. And there may also be intonation for meaning or emphasis, in addition to tones and glides. Still more confusing mix-ups can happen to tones when the missionary puts words into sentences!



Secretary Nida helps a group of San Blas Indians in Panama to write their own language

Or our missionary may think he has the use of his pronouns all neatly worked out and then, as did a translator in Africa, find that in a translation of "we have all sinned and come short of the glory of God," he had used the exclusive instead of the inclusive 'we', so that by 'we' he had indicated himself and his friends but not the people he was addressing. The natives were not particularly bothered by that, because most of the white men they knew, aside from the few missionaries, were liars and deceivers, but they did think it somewhat odd that this man should travel so far to tell them about his own and his friends' sins! In some languages pronouns also shift to agree with or to indicate the tense of the verb.—The order of words must also be watched. Even in a simple language like Spanish one must be careful here, 'Mi caro amigo' means 'my dear friend', but 'mi caballo caro' is 'my expensive horse'. What does a given word mean? In translating one must be very sure that he knows the full context of the word, both in his own language and in the language of the translation. A really good dictionary, if available, is, of course, of some help; but as every language teacher knows, the learner needs guidance in

selecting the right equivalent from the group of synonyms in a dictionary. Unless one is extremely careful in phrasing his questions to his informants, he may be considerably confused by the answers he gets from different people who hear the same question.

Secretary Nida's book shows why a foreign missionary *must* learn the speech of the people whose hearts he wants to reach; it introduces the missionary to some of the secrets of successfully approaching written or unwritten languages and also points out some of the alarming difficulties one must avoid. One must first approach a new language without any preconceptions that the language is like any other. Even European languages containing words that look like English can trip one. For instance, in French *demande* simply means 'to ask'; in Spanish *destreza* means 'dexterity', not 'distress'. And one can be glad he was born into English when he considers such a common phrase as "John was run down." Does it mean that John is in poor health, that someone was denouncing him or that he was hit by a truck?

According to Dr. Nida the best way for one to learn a language is to live with the users of that language month after month, join them in all possible activities—build houses with them, go hunting with them, sit at the feet of their old people, mingle with them in times of sickness and of health, of joy or sorrow, listen continuously to their talk, mimic them, ask them endless humble questions, develop the ability to exchange proverbs and sayings, perhaps even make puns, and above all to make continuous use of the language himself, earnestly and always seeking correction; and unfailingly must the learner keep his sense of humor! Thus is success assured, but only at the price of infinite patience, concentration and consecration.

Dr. Nida closes his book with the following sentences: "There is no language in which the message of the Bible cannot be told, and there should be no language in which it is not told. Furthermore, this message should be proclaimed so intelligibly and so clearly that men will know for a certainty that God was in Christ reconciling the world unto Himself."

134th Annual Meeting

The 134th Annual Meeting of the American Bible Society was held at the Bible House at 3 o'clock on Thursday, May 11, 1950.

Reverend James P. Gillespie, D.D., led the devotional service.

The Report of the Board of Managers entitled "He Restoreth My Soul" was presented and briefly reviewed by Treasurer Darlington.

The following Managers were reelected for the term 1950-1954:

James M. Stuart, Stetson Baker, John Binns, W. H. Ochiltree, C. L. Hsia, Ph.D., Henry Greaves, Francis

E. Rivers, Mrs. Stephen L. Angell, Wallace D. McLean, Ford Stewart, Sterling W. Fisher, Mrs. Norman Vincent Peale.

The following were elected Honorary Life Members, the citations being read by Secretary Mann:

John F. E. Hippel

A distinguished member of the Pennsylvania bar, a friend of the Bible cause who has rendered helpful service to the American Bible Society.

Chaplain (Colonel) Ivan L. Bennett

For many years a chaplain in the United States Army, deeply concerned for the effective ministry of the Gospel to the personnel of the Army during and since the late war; Chaplain in Chief of the Far Eastern Command, upholding high standards of ministerial service; devoted student of the Scriptures and believer in their power, alert to the tremendous opportunity for the Gospel in occupied Japan; invaluable ally of the American and Japan Bible Societies in their program to achieve an intensive distribution of the Holy Scriptures through all Japan.

Chaplain (Rear Admiral) Stanton W. Salisbury

Chief of Chaplains, United States Navy. Of his thirty-four years as minister of the Gospel, twenty-nine of them have been spent as a chaplain in the United States Navy; held in affection by all ranks of personnel in all branches of the service, ready always with encouragement and assistance in the Society's efforts to bring the Bible and the New Testament to the men and women of the Navy.

The Reverend Carl W. Noack, Bishop of Haderslev, Denmark

A leader in the Danish Church; a member of the governing board of the Danish Bible Society, founded in 1814, and its representative at the meetings of the United Bible Societies. Now a member of the Standing Committee of the United Bible Societies, genial in spirit and wise in counsel.

The Honorable Andres Osuna

Distinguished citizen and faithful servant of the Republic of Mexico; first Minister of Education of the Republic, onetime Governor of the State of Tamaulipas; past President of the Teachers' College; devoted evangelical Christian; first chairman of the newly organized Advisory Council of the Mexico Agency of the American Bible Society.

Upon recommendation of the Board of Managers, the second paragraph of Article VIII of the Society's Constitution was amended to read:

"A Minister of the Gospel who is a Member for Life of the Society and who has been appointed by the Board of Managers to one of its Committees, if he be not entitled to receive any salary, emolument, or compensation for services, from the Society, shall be entitled to meet and vote with the Board of Managers, and be possessed of the same powers as a Manager."

The business session was followed by an address by Secretary North, who reported particularly on the present status of the Society's work abroad.

He said that there was probably no country in the

world where the Christian Church is spreading so rapidly as in Brazil, where the Society has been unable to keep up with the continuous demand for the Bible. Of the situation in China he stated, "We must hold ourselves in readiness to move with speed and strength as the opportunity offers." He reviewed the present opportunity in Japan, where the Society has already, since the war, distributed 4,000,000 copies of the Scriptures, and where General MacArthur is asking for millions more. In conclusion Dr. North referred to the statement made by President John T. Manson at the Society's 125th Annual Meeting in 1941 "that the American Bible Society has hardly begun."

Dr. Edward H. Hume led in a closing prayer and pronounced the benediction, after which tea was served.

This Layman Has it Right

Charles W. Avery, whose friends all call him Chul, is a leader in the Buffalo District Board of Lay Activities of the Methodist Church in the General Conference of New York State. He believes heartily in Christian stewardship and is superintendent of a very live and growing Sunday school. Most of all, he is a profound believer in prayer. One of Mr. Avery's interests, naturally, is the adequate use of the Bible. To this end he wrote Secretary Claypool the following letter, which is rich with suggestions to lay workers everywhere:

Dear Jim:

As I was praying for the spiritual success of our first Laymen Retreat in September 1946, it came to me that those men from distant and rural places might appreciate having a display of reasonably priced Bibles and New Testaments on hand. I made arrangements with the Buffalo and Erie County Bible Society to take fifty Bibles on consignment. At the dinner Tom Clay, who was presiding, gave me an opportunity to explain the various books and state their price. I told the men where the display would be during the Retreat and asked them to look the books over. The New Testaments and Psalms with large print and the red-letter editions were most popular. We sold forty-two. Each succeeding year we have enlarged the display and sold more Bibles.

Last September I took \$100 worth of Bibles. My associate, who handled the display, sold every Bible. As the men registered we gave each one a Gospel portion, the Book of Matthew, which they were to read before leaving Sunday afternoon. At the final dinner Sunday, the men requested we include several New Testaments and Bibles in better bindings this year, so we expected to have a real display and sale at our Retreat next September.

Jim, I feel there should be a display of the Word at every laymen's meeting. And as long as I have anything to do with our there will be a dignified display and intelligent promotion of sales. Laymen can exercise a mighty stewardship right here. They can see to it that their church school has large-type, well-bound Bibles for the worship center of each department. Laymen can insure that the third-grade pupils, as they go to fourth grade, are presented with well-bound, large-type Bibles as part of the layman's business in making the child respect the Word. Every December we have a representative display of Bibles in our church as suggested Christmas gifts.

MEMBERS' FORUM

Annual Membership in the Society is secured through gift of \$5 or more for the carrying on of its work. The Society also provides for Life Membership, Life Directorship and Memorial Membership. Particulars will be sent on request. The editors welcome correspondence from members and devote this page in each issue to that purpose.]

From Wayne, Pennsylvania:

I heard your broadcast yesterday morning telling of the cry for Bibles from the people of Japan, and I desire to add to the contribution I made in March, I am enclosing a check for \$25.

From Stamford, Connecticut:

I enclose \$25 toward your most commendable organization. It is impossible to put into words the strength and comfort that the Bible gives, or the importance of sending it, and with it, the power of prayer to the farthest corners of the earth. In days like these, if people would only realize, it is our only hope of salvation.

From a Business Concern, Clinton, Massachusetts:

We feel that there is more in the world today than just politics or business and that the spiritual side of our lives should be stressed more, in an effort to avoid war, than building up of the armed forces by draining away our physical assets. We are pleased to attach herewith our check for \$100 and, even though it is small, hope that it will help you in your good work.

From East Orange, New Jersey:

I am enclosing my check in amount of \$25 as a contribution to the work of your organization. I have been much interested in your Secretary's recent broadcasts on Sunday mornings, particularly the one on the opportunity in Japan.

From Marion, Indiana:

A previous small donor, who has now sent us a contribution of \$500, writes:]

Thanks for the *Bible Society Record*. It is an inspiration to know the great work being done by your organization, and I thank God daily and pray that more and more Christians become interested and help all they can, so that more and more people may be reached through the Gospel, the printed Word in their own tongues.

From Wheaton, Illinois:

I am interested in the *Bible Society Record* gift subscription plan and would like more information about it. It was the challenge presented in a *Bible Society Record* given me which first interested me in this field of service for Christ, and I feel someone else might be challenged in the same way. It is a joy to participate in your work.

From Kansas City, Missouri:

Enclosed find check for \$5 to be used to send Bibles to those who need them.

This is a gift from boys and girls of the Junior Department of the Fairmont Christian Church, who range in age from 9 to 11. They are praying that somewhere some other boys and girls may reap a benefit from this their gift.

From Boston, Massachusetts:

Please use this check of \$25 where it is most needed at the present moment. Our great desire is that all nations shall know the truth as found in the Scriptures. You are doing a great work and, it must continue to expand more and more through the operation of God's law.

From Sioux City, Iowa:

I am writing to thank your Society for the wonderful work which you are doing. I received one of your Bibles while I was confined to a bed in a veterans' hospital for tuberculosis. Although I had attended church and Sunday school before, I'd never taken time to read the Good Book. Today I am at home with my folks and well on the road to recovery. Also, I have just finished reading through the Bible. It was my first time, and I hope to continue reading it from now on.

Enclosed is a contribution of five dollars for the work of your Society.

From San Bernardino, California:

While in the 5-and-10 near Father's Day, I noticed a little boy of about six handing the clerk a coin and asking for something for "Daddy." The clerk said she had nothing for five cents and asked him what he wanted. He said, "a Bible."

A lady standing there bought a New Testament and handed it to the child, telling him to give it to Daddy. You should have seen that kid's smile and face when he thanked her.

Am enclosing check for \$5. Please use it for whatever fund you wish.

From Kansas City, Missouri:

I believe that sending Bibles over the world is one of the *most* worth-while things that can be done. It is helping to carry out the directive we were all given so long ago: "Seek ye first the Kingdom," etc.

I believe that when we try to help people it should always be "helping them to help themselves," and this is surely the first step.

I have often heard of the American Bible Society in a vague sort of way but have had no occasion to learn anything very definite about it. Do you have a circular of some sort that would explain to me something about how it is organized, its aims, etc? I will send a check very soon.

EDITORIAL COMMENT

Bible Society Record

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

*Address correspondence to the
Managing Editor*

FRANCIS CARR STIFLER

*450 Park Avenue
New York 22, N. Y.*



Vol. 95 JULY 1950 No. 6

Daily Bible Readings

AUGUST

Day	Book	Chapter	Day	Book	Chapter
1	I Peter	1	16	Genesis	41:32-57
2	I Peter	2	17	Genesis	42
3	I Peter	5	18	Genesis	43
4	Deuteronomy	31:1-8	19	Genesis	44
5	Deuteronomy	33:18-29	20	Sunday, Genesis	45
6	Sun., Luke	9:28-62	21	James	3
7	II Peter	1	22	I John	4
8	Titus	1:1-9	23	Acts	5:1-16
9	Psalms	8	24	Luke	22:24-53
10	Psalms	42	25	I Corinthians	12
11	Psalms	103	26	Isaiah	5
12	Psalms	139	27	Sunday, Isaiah	42
13	Sunday, Genesis	37	28	Luke	21:1-19
14	Genesis	39	29	Luke	21:20-38
15	Genesis	41:1-31	30	Matthew	23:1-22
			31	Matthew	23:23-39

★ ★

Network Radio Programs

Every Friday through September 29 Secretary Stifler will be heard twice over the facilities of the American Broadcasting Company from coast to coast on his annual series entitled "Gems for Thought About the Bible." The morning program is heard at 8:45 EDT over the network, except Station WJZ in New York City, where it is heard ten minutes later, at 8:55 EDT. The evening program is given by transcription at 11:55 EDT. If, after making due adjustment for your time zone and for the possibility of change because of Daylight Saving Time, you do not get the program, consult your local ABC station. The evening program, because transcribed, is in some cases given at other hours of the day.

A leaflet describing the series will be supplied in reasonable quantities to pas-

tors and others who can use it. Address the American Bible Society, Radio Department, 450 Park Avenue, New York 22, New York.

At exactly the same hours as Secretary Stifler's Friday programs, the American Broadcasting Company, in cooperation with the Protestant Radio Commission, has also assigned two programs every Tuesday for the rest of the year to the American Bible Society to interview well-known people in American life as to their favorite passage of Scripture and why they have chosen it. The testimonies are given by persons in all walks of life—government, education, industry, labor, journalism, sports, radio, the stage and screen; for everywhere in American life there are devout Bible readers.

Listen in on Tuesdays and Fridays at 8:45 A.M., E.D.T. (8:55 WJZ New York), and 11:55 P.M., E.D.T.

★ ★

Congratulations to Rev. Raymond R. Gregory, who has served as the Society's Secretary for Central America since 1920. In June he made a brief visit to his native land to receive the honorary degree of Doctor of Divinity from his Alma Mater, Franklin and Marshall College, Lancaster, Pa.

★ ★

Secretary North has recently returned from Matlock, England, where he attended a meeting of the Standing Committee of the United Bible Societies. Secretary Nida was also in England during June, conferring on translation matters.

★ ★

On July 27 Secretary Collyer addressed the Eighth Baptist World Congress meeting in Cleveland, Ohio. He spoke in behalf of the United Bible Societies.

★ ★

May Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirty-fifth year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, May 4, 1950, at 3:30 p.m., Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. C. E. Leavers.

The following Memorial Minute was adopted:

REV. ERNEST BRENNKECKE, D.D.

The Board of Managers of the American Bible Society record with deep regret the death on April 5, 1950 of Rev. Dr. Ernest Brennecke, a Member of the Board since 1932, and in that period a Member of the Versions Committee and for some time its Chairman.

Dr. Brennecke brought to the Society deep convictions concerning the importance of its work and the place of the Holy Scriptures in the life of the Church and of the Christian missionary enterprise. His background of scholarly knowledge, combined with his practical experience as a preacher and a pastor, made him a valuable member of the Versions Committee. His service, that Committee was marked by clear, thoughtful judgments and a warm Christian spirit. His loss is deeply regretted by those who served with him.

An increase in distribution of the Scriptures to the Blind for the first quarter of 1950 was reported, and the Book of Genesis, which has just been newly recorded on the 10-inch double-faced records, was presented. The first Book of the Bible requires 8 records.

It was reported that, beginning Sunday, May 7, a new radio program called "The Talking Bible" would be inaugurated on Station WNEW, using the Society's Talking Book records.

It was also reported that recent shipments of Testaments, the Sermon on the Mount and of zinc for plates had arrived safely in Korea.

The safe arrival in Tokyo of Dr. Jan C. F. Robertson to assist in the work of the Japan Bible Society was reported.

★ ★

June Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirty-fifth year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, June 1, 1950, at 3:30 p.m., Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Rev. Dr. Charles W. Iglehart.

The Standing Committees for the years 1950-51 were appointed.

Secretary Nida was authorized to make a trip to England in June for conference with the British and Foreign Bible Societies about various translation matters and to meet with the Editorial Board of "The Bible Translator" and also to be present at the meeting of the United Bible Societies.

Final proof of the 1950 Bible Sunday poster was presented and approved.

First copies of the new, illustrated edition of the Gospel of St. Luke were presented by Treasurer Darlington.

It was reported that Secretary North had arrived in England for the meeting of the United Bible Societies.

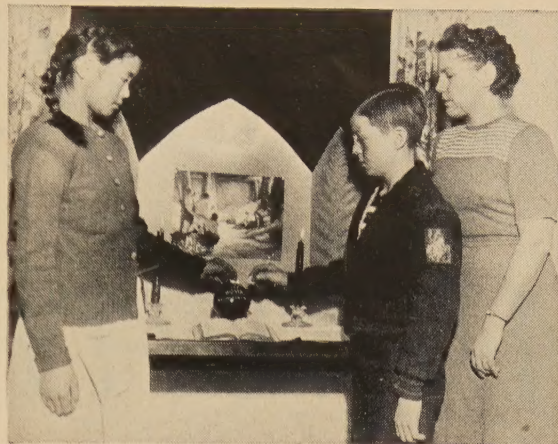
The next issue of the *Bible Society Record* will appear about September first. There is no issue in August.

Please Don't

In August of 1949 a letter was published in the *Christian Herald* stating that used greeting cards would be forwarded by the American Bible Society to Japan. This statement grew out of a misunderstanding. Although the October issue of the *Christian Herald* carried a letter correcting this statement, good friends all over the United States have continued to send to the Bible Society large boxes of greeting cards.

A considerable shipment of sorted cards was sent by freight to Japan and is being distributed in rural areas. Efforts have also been made to pass the cards on to institutions in the eastern part of the U.S. which may be able to use them.

The American Bible Society does not have the facilities or personnel to handle such material and while we greatly appreciate the care and thought that has gone into the preparation of the parcels that continue to come to us, we cannot continue to forward such material and hereby request our friends not to send us any more used greeting cards.



Helen Nishi and James Murphy are two of 1,600 girls and boys enrolled in Week-day Christian Education classes in Pasadena, California, who contributed \$200.31 out of their allowances and earnings to provide New Testaments for Japanese girls and boys. This was a typical scene at each session of the various classes. Mrs. Rival J. Hawkins, one of the teachers, looks on approvingly.

This Christmas project of the week-day released-time program under the Pasadena Council of Churches was a direct response to Christianity's greatest opportunity in Japan. Dr. Felix Manley, minister of the Council, and Miss Mildred Miller, director of the week-day program, made arrangements for the project with Dr. James Z. Nettinga, the Society's Field Secretary in Pasadena.

The Society provided colorful globe banks for the various classes. On each of the banks were these words, "Bibles, Not Bombs." The children's gifts represented their earnings or a large share of their allowances. One fifth-grade girl gave fifty cents, her lunch money for the day. Another little girl had been given one dollar for Christmas presents; when her mother noticed that she still had fifty cents left the next day and questioned her about it, she replied that she had saved it for the offering at the Week-day Christian Education to buy a Bible for a boy or a girl in Japan.



Have you Signed the Good Will book? The American Bible Society is seeking a fund of \$500,000 to meet the expense of supplying Japanese Scriptures, as General McArthur has requested, to every family in every village and hamlet in Japan. All contributors are asked to sign the huge book of signatures, which in November will be presented to the Japan Bible Society.

Here Dr. Robert A. Millikan, Vice President of the Board of Trustees of the California Institute of Technology, and Nobel Prize winner, signs the book while Dr. James Z. Nettinga, Field Secretary for the Society for Southern California, looks on.

American Bible Society Directory

(Presented in more complete form on this page in every other issue)

President, Daniel Burke; **Secretaries:** E. M. North, F. W. Cropp, F. H. Mann, R. T. Taylor; **Treasurer,** Gilbert Darlington; **Secretary for Public Relations,** F. C. Stiffler; **Secretary for Promotion of Bible Use,** James V. Claypool; **Secretary for Translations,** E. A. Nida; **Secretary for Visual Materials,** H. H. Ragatz; **Secretary, Work for the Blind,** Miss S. R. Barrett; **Assistant Secretary, Foreign Department,** P. A. Collyer.

HEADQUARTERS: Bible House, 450 Park Avenue, New York 22, N.Y.; telephone, Plaza 3-6600.

DISTRICT OFFICES: in the United States: 116 South Salina St., Syracuse 2, New York; 701 Walnut St., Philadelphia 6, Pa.; 9 East Franklin St., Baltimore 2, Md.; Central Nat'l Bank Bldg., Richmond 19, Va.; 85 Walton St., Atlanta 3, Ga.; 519 Main St., Cincinnati 2, Ohio; 47 South 9th St., Minneapolis 2, Minn.; 1914 Main St., Dallas 1, Texas; 1445 Glenarm, Denver 2, Colo.; 224 McAllister St., San Francisco 2, Cal.

DIVISION OFFICES OF THE HAVEN MEMORIAL AGENCY FOR COLORED PEOPLE: 56 Gammon Ave., S.E., Atlanta, Ga.; St. Luke Bldg., 902 St. James St., Richmond 20, Va.; 5424 Woodland Ave., Cleveland 4, Ohio; 2516 Thomas Ave., Dallas 4, Texas.

FIELD OFFICES: 1504 Arrott Bldg., Pittsburgh 22, Pa.; 401 Euclid Ave., Cleveland, Ohio; 226 Seventh Ave., North Nashville, Tenn.; 325 Ramona St., Pasadena 1, Cal.; 815 Kales Bldg., Detroit, Mich.; 609 Baptist Bldg., 310 North Ervay St., Dallas 1, Texas; 515 Pickwick Bldg., 9th & McGee Sts., Kansas City 6, Mo.; 1435 G Street, N.W., Washington 5, D.C.

Depositories located at same addresses in New York, Atlanta, 35 E. Wacker Drive, Chicago, Dallas and San Francisco.

FOREIGN AGENCIES located in: Havana; Mexico City; Cristóbal, Canal Zone; Lima, Peru; Santiago, Chile; Buenos Aires, Argentina; Rio de Janeiro, Brazil; Istanbul, Turkey; Cairo, Egypt; Manila, P.I.; Bangkok, Siam; Shanghai, China; Tokyo, Japan.

Cooperating Bible Societies in New England located in: Portland, Me.; Concord, N.H.; Burlington, Vt.; Boston, Mass.; Providence, R.I.; Hartford, Conn.

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ANNUITIES...

ANNUITIES...

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American Bible Society Annuity

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Please send me, without obligation, your Booklet BSR 6, entitled *A Gift That Lives*.

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Address.....

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